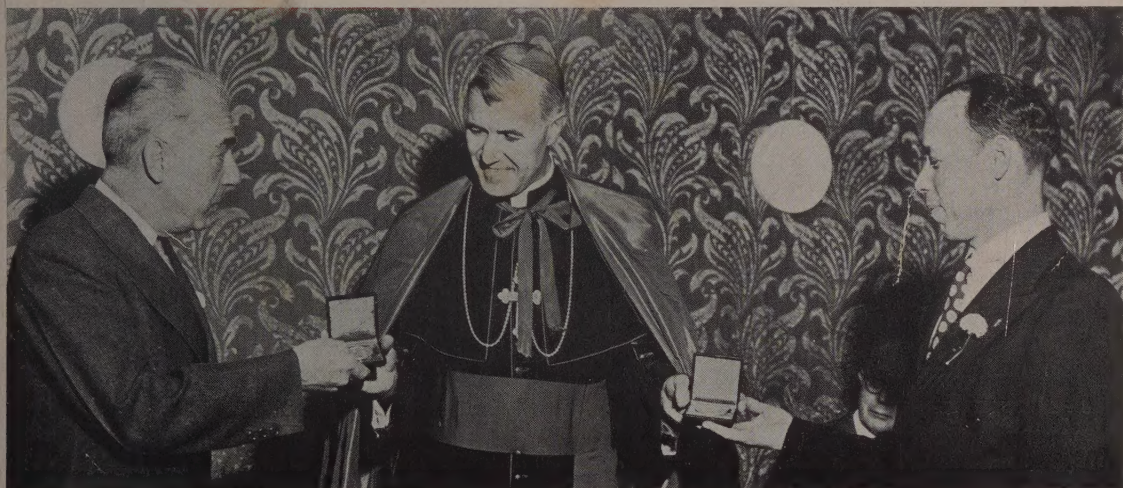


INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



PRESENTATION OF THE HOEY AWARDS

THE NEGRO'S STATUS IN THE WAR

Franklin O. Nichols

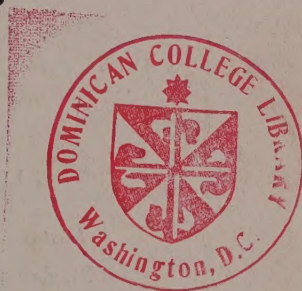
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November, 1942

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

November — 1942

Vol. XIV

No. 11

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.....	13,000,000
Estimated Number of Protestant Negroes....	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges.....	23,038
Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600
Negroes in New York City.....	478,346
Negroes in Chicago.....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

"Victory and Peace"

(From the statement issued in the name of all the Catholic Archbishops and Bishops of the United States)

"The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected.

"We ask this acknowledgment and respect particularly for our colored fellow-citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in changed and changing social conditions our National heritage.

"We fully appreciate their many native gifts and aptitudes which, ennobled and enriched by a true Christian life, will make them a powerful influence in the establishment of a Christian social order.

"We recall the words of Pope Pius XII expressing his paternal solicitude for the colored people of our country. In a letter addressed to the American Bishops on the occasion of the 150th anniversary of the establishment of the American hierarchy, His Holiness said:

"We confess that we feel a special paternal affection which is certainly inspired of Heaven for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare. (*Sertum Laetitiae*)."

This Month and Next

This issue carries a full account of the presentation of the James J. Hoey award which will be of interest to many readers who were unable to attend . . . The article, "The Negro's Status in the War," by FRANKLIN O. NICHOLS, is most timely and interesting. Mr. Nichols is Industrial Relations Field Secretary, National Urban League . . . Too little is known about the Negro in agriculture. The article by REV. JOHN LA FARGE, S.J., discusses the basic problems involved.

Colored Catholic Clergy

At the present time there are eighteen Negro priests in this country. Some of the outstanding members of this colored clergy are Father Clarence J. Howard, S.V.D., editor of the *St. Augustine's Messenger*; Father Basil Matthews, O.S.B., of Jamaica, B.W.I., lately appointed assistant professor of religion at Manhattanville College, New York City; and Father John Walter Bowman, S.V.D., recently commissioned a captain in the United States Army. Father Bowman is the first colored Catholic chaplain in the Army.

The number of Negro priests in this country is pitifully small. The future of the Negro clergy, however, looks much brighter for eighty-five colored young men are now studying for the priesthood.

The great majority of these colored aspirants to the priesthood are to be found at St. Augustine's Seminary, Bay St. Louis, Miss., and at St. Mary's Mission House, Techney, Ill.

There are five colored young men studying with the Benedictine Fathers at St. John's Abbey, Collegeville, Minn. The Josephite Fathers have one Negro student in their Epiphany Apostolic College in Newburgh, New York. Another colored student is studying with the Sacred Heart Fathers at Hales Corners, Wisconsin; one at the minor seminary of the Holy Ghost Fathers in Cornwells Heights, Pa.; another in the major seminary of the Fathers of St. Edmund at St. Michael's College, Winooski Park, Vermont. There are also two colored young men preparing for the secular priesthood in the Brooklyn Diocesan Seminary.

By WILLIAM L. LAWLESS, O.M.I.
in *The Oblate World*

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Vol. XIV

NOVEMBER, 1942

No. 11

THE PRESTIGE OF OUR DEMOCRACY

Today American democracy is a world issue. Never before has our form of government and our way of life attracted so much interest among other nations and peoples. Derided by Axis propaganda, upheld as a standard by our allies, the American pattern is being carefully evaluated by the conquered and neutral nations.

America is in the spotlight. What we say and what we do are matters of international interest and concern.

Recognized as the alternative to dictatorship, democracy must inevitably be the chief target of Axis propaganda. Hence every flaw and shortcoming in American democracy is magnified by those who would destroy human liberty throughout the world.

We believe that American public opinion should be kept constantly aware of this. We should recognize particularly that the American attitude toward the Negro is the greatest weakness in our democracy.

In recent months several examples of anti-Negro

prejudice have been exploited by Axis propaganda:

The rejection of a substantial war contract by a Southern Governor because it required the employment of Negroes.

The reluctant and piecemeal employment of qualified Negroes by war industries and the refusal of many labor unions to admit Negro workers into their ranks.

The disgraceful and time-consuming filibuster against the poll tax bill.

The delay in presenting the Gavan anti-lynching bill despite the public condemnation of three recent lynchings.

The American people must be outspoken in their criticism of every instance of race prejudice. To fail in this is to give support and encouragement to our enemies. Public apathy would impair our prestige and influence among other nations and defeat plans for a new world order built upon the standards of American democracy—liberty and justice for all.

Soft Shoulders

Recently a distinguished member of one well known (not Negro) minority group remarked of a certain great metropolitan daily: "Its continual sob-stories about the woes of our people are doing us more harm than anything that I know."

In like fashion, sob-stories about the Negro can defeat their own purpose. In a climate where nearly everyone suffers from a cold part of the year, too much weeping adds to the general misery. When handkerchiefs have run out, the inclination is to dry one's eyes and dismiss other people's sorrows with a shrug.

A spotlight, however, for the sob-story need not imply a green light for Pollyanna. This glad young person can do quite as much mischief, in her pleasant way, as is effected by mournful Cassandra and tearful Niobe. In quite artless fashion, she can obscure the real issue and leave behind her, for those who know the truth, many a smouldering ember of resentment.

The sad thing to remark is, that not infrequently it is the very fine, unprejudiced, kind-hearted people who, in this fashion, cut the groundwork from under an approach to interracial justice.

When the Negro is specifically discussed, they follow an odd line of reasoning, somewhat in this fashion:

"You say the Negro is being discriminated against? But we all suffer discriminations and disabilities. You say they suffer because of their color? Ah, no, the majority of their fellow Americans harbor no malignant thoughts. They have simply been outmaneuvered by people cleverer than themselves. Why this vague talk about a Negro problem? We all need the humility and the graciousness of the Negro. They are 'God's chillun.'"

This is kindly; and, oh, how pleasantly plausible. You have had trouble? Sure, we have all had trouble. Why raise an "issue"? Just remain one of the chillun, and it will all work out nicely. How consoling to recall when the personnel manager shows you politely to the door; when your little girl is refused admission to the parish school; when you are clearly instructed that the reason why you, as a church member, or as a citizen, are barred from obtaining what is common to all church members or all citizens is exactly and precisely your color, and nothing else

under the sun. Somehow, it does not seem to ring the bell, to learn that "Mammy" was enormously loved by the good people who employed her.

Yes, we want no sob-stories, and we are all one with those who distrust them. But we also want no easy sliding off the path of truth. The real truth is God's truth, which leads to Him Who is Himself the living Truth. It needs no emotional or artificial aids. It speaks by its own weight. But let us not hesitate to let it speak. Lives have been wrecked by soft shoulders off the broad highway.

AFL Evades Again

For many years, the American Federation of Labor has refused to take a stand against anti-Negro discrimination in its affiliated unions. It has evaded, pussyfooted and refused to clean house on one of the greatest issues before American labor today.

The recent convention at Toronto witnessed a repeat performance. Turning a deaf ear to the pleading of A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, who demanded an honest about-face on the race issue, delegates adopted an alternate resolution that was, in effect, a mere admission of guilt, with no pledge to reform.

Mr. Randolph was specific and to the point. His bill of particulars was complete. He said that more than 15 affiliated unions have "color clauses" or "ritualistic provisions" that bar Negroes. In emphatic tones, he labelled "many grand and splendid speeches"—speeches by men extolling democracy—as "baloney."

That he has spoken—once again—in vain is clear from a perusal of the resolution that the labor delegates endorsed. The convention recognized that discrimination exists, but was "doubtful whether any other method than the educational one can make the progress that is necessary, for experience has shown that where compulsory methods are applied, prejudices are increased instead of diminished."

No word about courageous leadership setting the pace for the rank and file; no reminder that in the struggle for democracy white man and Negro are equally affected; no call to American fair play for a loyal minority that is playing its full part in the defense of American principles.

The "educational method" is an excellent approach

to racial problems. But it is not enough. It must be supplemented and implemented by the practice of the theories we proclaim.

Again there has been evasion, postponement, a refusal to face an honest challenge. This is bad news for the whole labor movement. It is bad news for the Negro; it is something in the nature of a tragedy for America.

Negroes in the Church

Any fair-minded citizen must recognize the Negro's claims to just and fair treatment. But the Catholic must go further than that. He must not only accept the Negro as a brother in Christ, but must act as that belief demands. He must look upon the Negro, not as a problem but as an opportunity.

This is primarily a spiritual opportunity—the opportunity to win to the Church millions of Negroes who profess no church affiliations of any kind.

Certain factors made widespread conversions among Negroes difficult if not impossible in what should have been a golden period for the Church in America, the years immediately following Emancipation. There may be extenuating circumstances in some parts even today; but nothing short of indifference and neglect on the part of most Catholics can explain why so pitifully few Negroes are being drawn into the Church at this time.

The work of our mission priests and nuns has been an epic of self-sacrifice and zeal, but circumscribed by lack of encouragement from Catholics generally. The apathy of lay Catholics is one of the obstacles that keeps the missionaries from reaping a richer harvest of human souls among a race as distinguished for its spiritual yearnings as it is for its high cultural achievements.

There is hostility and prejudice among many Negroes today toward the Catholic Church. This reaction stems largely from the failure of Catholics in the past to uphold Negro political, social and economic rights. We believe that Catholics generally are gradually adopting a more favorable and reasonable attitude toward their Negro fellows. And in that thought we take comfort. For the opportunity to win the Negro to the Church must follow the winning of his friendship and trust. The better Catholics we are, the more Negro Catholics we shall count amongst us.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

UNIVERSITY WAR PROGRAM

Xavier is making every effort to keep in line with the collegiate war program. Dr. Clarence Schettler, associate consultant, Educational Relations Branch of the Office of Price Administration, Washington, D. C., recently delivered an informative lecture on materials pertaining to the war economy effort, in a special program in the University Auditorium. During the month of October, a joint Army, Navy, and Marine Corps presentation board of the Eighth Service Command, U. S. Army, visited Xavier in an effort to make known to the student body the various fields open to those who desire to enlist in the armed forces of the nation.

In a recent student assembly, a very interesting program relating to the war information center, which has been established in the University Library, marked the inauguration of programs sponsored by each department of the University. These programs will bring many suggestions for participation in the war effort by those who are unable to enter the armed services of the nation. The University is presently planning for a broad physical education program.

Xavier is one of the three Negro universities in the country which qualified for student loans in the department of Chemistry, under the sponsorship of Student War Loans of the United States Office of Education.

MISSION WEEK

October 12th, 1942, Founder's Day, completed the first decade of "Greater Xavier," and it was truly proper that this day should open Xavier's observance of Mission Week, October 12-18. A Solemn High Mass of Thanksgiving was celebrated in the University Auditorium on the morning of October 12th. Rev. Thomas McNamara, S.S.J., pastor of Corpus Christi Church, New Orleans (largest colored Catholic parish in the United States), delivered the sermon.

JAMES J. HOEY AWARD FOR INTERRACIAL JUSTICE

Described as "an epoch in the history of Catholic interracialism," the recently-instituted James J. Hoey Award for Interracial Justice was presented for the first time by the Most Rev. Stephen J. Donahue, Auxiliary Bishop of New York, to Frank A. Hall, Director of the N.C.W.C. News Service, and Edward La Salle, Negro President of the Catholic Interracial Council of Kansas City, Kans., at a ceremony on Sunday, October 25, in the De Porres Interracial Center, in the presence of a representative group of Negro and white Catholics.

The interracial award consists of a silver medal, designed by the noted sculptor, George Lober, which will be conferred annually on the two Catholic laymen—white and Negro—"Who have made the most outstanding contribution during the year to the cause of interracial justice." The awards honor the memory of the late James J. Hoey, one of the founders and first President of the Catholic Interracial Council of New York.

Mr. Hall, one of the best known figures in the field of Catholic journalism in the United States, has been director of the N.C.W.C. News Service for the past 10 years, and before that served the agency in other capacities. Mr. La Salle, a native of Kansas, is particularly well-known for his activity in the Knights of Peter Claver. He was Associate Editor of *The Chronicle*, now the *Interracial Review*. He is the first President of the Catholic Interracial Council of Kansas City.

Participating in the presentation ceremony were the Rev. John LaFarge, S.J., Executive Editor of *America* and chaplain of the Catholic Interracial Council; the Rev. Francis X. Talbot, S.J., Editor-in-chief of *America*; Harold A. Stevens, President of the Catholic Interracial Council; and Justice Joseph W. Keller, of the City Court of New York.

EQUALITY IN CHRIST'S KINGDOM

"It is most appropriate," Bishop Donahue said, "that we should be gathered here for this purpose on the beautiful Feast of Christ the King. In the Kingdom of Christ, there is no distinction of race, and all men are equal."

Declaring that the love of God and of our fellow men constituted the first law of the Kingdom, Bishop Donahue added:

"We have the opportunity today of honoring two outstanding gentlemen who have observed that law not only for the sanctification of their own souls, but for the welfare of others."

The Bishop declared it "a happiness and a joy" to present the medals.

Joining in tribute to the family of the late Mr. Hoey for making the awards possible and in such "a noble and dignified way as to leave no doubt on the mind of the public as to the greatness and urgency of the interracial cause," Father LaFarge declared that the growth of the educational movement known as the Catholic interracial program had so far exceeded all anticipations, "so much so that the bestowal of this award is but one more logical step in a progressive series."

"Looking back to the beginnings of this interracial movement in the spring of 1934," Father LaFarge noted the establishment of Catholic interracial councils, under the auspices of Church authorities, in New York (with activities also covering Brooklyn), Los Angeles, Boston, Detroit, and Kansas City. Other Councils are in process of formation in other cities.

MANY FRUITS NOTED

"It has led to the formation of the Irish-American Committee for Interracial Justice, under the presidency of the Hon. Joseph T. Ryan, of this city. It has aided in the formation of intercollegiate interracial organizations in the Philadelphia, New York, and the New England areas. It has made feasible the issuance of a memorable statement on the Employment of Negroes in Industry, made public by a national committee of prominent Catholic leaders of industry and labor.

"As the interracial movement has progressed," Father LaFarge continued, "it has been signalized by the trenchant and Christlike utterances of one member after another of the great Catholic Hierarchy of this country. Among these utterances none has been more clear and inspiring than those of our own present beloved Archbishop himself, who from the very beginning took a most definite and uncompromising stand for the strict application of the Church's teachings to matters concerning the relations of the races in the Archdiocese of New York.

"Along with the laity's work is that of the clergy,

INTERRACIAL REVIEW

expressed in the work of the Clergy Conference on Negro Welfare; the Northwestern Clergy Conference, in this region; the Richmond-Raleigh Conference; the Mid-Western conference, which met last year in Kansas City; and the Clergy Conference of Mobile, Ala.—all for the same purpose, promoting the Catholic interracial ideal.

"The James J. Hoey medal, it is hoped," Father LaFarge said, "will encourage not merely good example in the way of race relations, on the one hand, or worthy personal achievement on the other—in other words, the things that indirectly tend to improve race relations—but something more positive and definite, namely, the direct furtherance, by personal or organized effort, of work for the education of the races in the principles of interracial justice; the conscious and definite promotion of the Catholic interracial program.

"Our trust and belief is that the number of those who will engage in such a program will gather force, that their example will gather new recruits, and that the number of possible candidates for such an honor will soon be embarrassing by its multitude."

TRIBUTE TO JAMES J. HOEY

Tribute to the memory of the late James J. Hoey as a pioneer in the social justice movement was paid in an address by Justice Keller, who recalled that his "zeal for a better social order resulted in much legislation that improved the living and working conditions of his less privileged fellow men." Declaring he was proud to be a recipient of the first Hoey Medal for Interracial Justice, Mr. Hall expressed the view that the conferring of the medal was not so much an honor to an individual, as an honor to the American Catholic Press at large. "Among those prominent in the fight for racial justice are scores of Catholic journalists and writers," Mr. Hall said, adding:

"I am happy to say that, particularly in the last several years, the Catholic Press has taken an active part in stimulating interest and zeal in the ranks of Catholic lay leaders in interracial matters. Every year our Catholic editors give more space to this important question.

"There is impressive evidence of the practical Catholic interest in Interracial Justice in the important contributions to that great cause rendered by James J. Hoey, whose name is borne by the awards conferred today; and the service of the Catholic Interracial

Council, with its publication *The Interracial Review*, who have fostered the awards."

AXIS MAGNIFIES U. S. FAILINGS

Warning that "even the selfish must come to realize that they endanger themselves today by interracial injustice," Mr. Hall cited the promptness with which the Axis powers seize upon American weaknesses and distort them in propaganda radio broadcasts to the world.

"There can be no doubt," he said, "that with the intensification of psychological warfare, our flaws and our more grievous sins—against precisely what we say we are fighting for—will be magnified and flaunted to the world.

"I say that a flagrant case of injustice to the Negro in these days is not only playing into the hands of our enemies, but is actually treason in war time."

Mr. La Salle pointed out that different sections of Catholic America, taking their inspiration from the call to Catholic Action by the last two Pontiffs, had launched a program of education, discussion and conciliation "to try to mitigate the effects of the color line, to erase it altogether in matters Catholic, to try to get Catholics to think Catholic."

"In Kansas City," he said, "a city called the heart of America, a small group of Catholics are trying to purify that giant heart. They are trying with their whole strength to have that heart pump the pure truths of the Fatherhood of God and the brotherhood of man into the arteries of the nation."

The Kansas City Interracial Council, Mr. La Salle continued, "has full support of Bishop Paul Schulte. Far-sighted Catholic community leaders see in the activities of the Council a chance to minimize the injustices of racial prejudice," he said, "but everybody realizes that great strides will not be made in race relations until the huge non-Catholic majority takes action on this vital problem."

"Our Council," Mr. La Salle added, "is pointing out the way to better race relations from the standpoint of Catholic religious and moral teaching. In this work they are not alone, but are moving in concert with a great and rapidly increasing body of enlightened Catholic Americans of both races who are determined that the 'vision of unity' spoken of by our present Holy Father shall not be indefinitely postponed, but shall be fulfilled in our day and our country."

THE NEGRO'S STATUS IN THE WAR

By FRANKLIN O. NICHOLS

The Negro's status in this war provides no abstractions. It is concrete and practical. It concerns the defense of the only land he knows. And it relates to his hope against virtual enslavement. The victorious outcome of the war means an opportunity to perpetuate the institutions and ideals of the American way of life in which he has shared in evolving and protecting. His interest includes the establishment of a more just and livable relationship between all peoples and nations of the world.

The United States of America is the only land the Negro American knows. He speaks the same language unmodified by any of his own. He studies in the same schools and reads the same texts. He worships the same God in the same ceremonial forms. He is an integral part of the Church. He has grown up with the country. He has gone through with other Americans the growing pains of the Nation. He has shared heroically in its wars of survival, protection and idealism. Large numbers of his race fought in the Wars of Independence, that of 1812, the Mexican war, the Civil war, the Spanish war and the first World War. He has been a part of his country's tragedies, failures and successes. Despite the frequent manifestations of color prejudice there has been a steady growth of mutual understanding, sympathy and interest between white and Negro Americans. This background makes the Negro an inextricable part of the spiritual and material life of the United States. He is among the most native of natives. The destiny of this nation is his destiny. So in truth he battles to protect his own land—his own home—his own hopes and possibilities.

His next vital interest is to defend himself from enslavement. The last year has witnessed the practical reduction of vast areas of European populations to the status of vassals. The experience of Ethiopia until its recent emancipation was similar to that of these nations. Cultural advancement, contributions to civilization and to scientific progress on the part of none of these people saved them from this fate. The German war lords have left no doubt as to their attitudes toward Negro people. The racial supremacy doctrines of Hitler and the place he has given Negroes as inferior beings, as little above animals, has been

stated by him in his book. The horrors visited upon Jews in Germany sets a sinister prospect for other minority groups and races in Hitler's world program of race domination.

The Negro has another profoundly significant concern in this war. This relates to the protection and advancement of the democratic spirit and processes. Admittedly the nation has not succeeded in many instances in bringing the practices into line with the ideals of democracy. Many of the deficiencies in the attainment of these objectives seriously affect Negro people. In other instances they just as grievously affect other peoples and groups going to make up the democracy.

However, a review of the history of social, political, economic and racial relations shows continuous progress toward the democratic ideals. The last half of the century has witnessed the rise of labor to a status of dignity, higher wage levels and standards of living. Organized labor is at present one of the most influential factors in our social and political economy. Efforts at social security were long getting started but in recent years an elaborate program to protect workers has been launched covering unemployment, sickness, old age, child welfare and public health. The breadth and functions of this program must be broadened and improved upon to cover categories of workers not now included in its provisions. Yet a comprehensive beginning has been made. In recent years there has been a greater distribution of wealth, more adequate control of excessive profits, progress toward an equalization of taxation, advancement toward the clearing of slums and the housing of middle income groups, the development of more constructive measures for the protection of family life and finally a significant improvement in public education and its administration.

Negro workers are included in all these institutions both in their administrations and in their benefits. This is a fact despite frequent and often shortsighted and tragic manifestations of color prejudice. Negro Americans hold an important place in the organized labor movement. Thousands of progressive white and Negro labor leaders have made significant progress in combating reactionary forces within labor

organizations. The Negro shares official capacities in the application and in the advantages of the social security program. The record of interracial justice in the slum-clearance program is an inspiring example of democratic action. Negro farmers have profited by the progress made in instituting a more constructive Agricultural System. In the North, Negro youths have participated with those of other races in the general advancement of public education.

Now the inspirational forces responsible for this progress include the growth of knowledge on the part of our citizens of the need and methods for the improvement of our economy, a rising sense of mutual obligation between the people and *the right of challenge*. This latter factor has been among the most sacred privileges of our way of life. Through our history it has been cherished and revered as among the greatest gifts of the American democracy. It has withstood many assaults by reactionary forces. This right, expressed through the freedom of speech, press and assembly has enabled the people to fight against wrong. Through this, white and Negro leaders aroused the nation against slavery and brought about the Emancipation. Through this, labor has been raised to its present standard. Through this came the other great advances made by the nation in the interest of the people.

It has been this right of challenge that has enabled the Negro and his friends to continue the battle against injustices affecting him. There is no responsible leadership in the country more keenly aware of the contribution that this privilege has made for the correction of deficiencies in the application of the principles of democracy than Negro Americans. Their leaders know that the present war involves the preservation of this right. They know that without this ideal—that runs like a golden thread through the warp and woof of American life—that there is little hope for progressive Americans to eliminate disfranchisement, lynching, Jim Crowism, and other tragic practices of color discrimination. At the same time it is encouraging to note that today the interracial program is in the forefront in the forum of public opinion. It means much that America is beginning to understand the problem.

This privilege of righting wrong must ultimately correct a situation which today denies men the right to vote because of color despite their qualifications;

it must bring about the proper and legal punishment of lynchers who now, despite our advanced society, desecrate State and Federal laws. It must abolish Jim Crowism that so warps the souls of men and their children, restricts purchasing power and places such a heavy burden upon taxpayers. It must obliterate other serious forms of color attitudes and behavior which not only affect our domestic progress but our international status.

The informed Negro knows on the basis of the progress against injustice that he has already experienced that if the right to challenge survives these injustices too are destined to go the way of other great human wrongs. So with this belief and confidence he sends his men to war to defeat those forces that would deny this God given concept of the *right to challenge*—a right that cannot function in any but a representative form of government.

There are increasing signs that the constructive forces of America are determined that the struggle to correct the un-democratic practices at home shall continue even while the battle against the forces that seek to destroy us is being waged. The Negro and his friends propose no surrender to the evils of racism in our country, which are similar to those which characterize the philosophy and behavior of our enemies. To do so would create a tragic and absurd inconsistency. It would mean lending aid and comfort to the enemy. It must always be remembered that every instance of interracial injustice in America is seized upon in the propaganda war directed against us. This makes the task of our American soldiers more difficult, and delays our victory.

The "Double V" campaign is a pertinent slogan for every true American: to the effect that the present war for freedom is being waged for victory against the enemies of right and justice both at home and abroad. Indeed it is because the United Nations maintain a belief that the American spirit and way of life is capable of achieving the democratic ideals not only for the United States but for the peoples of a confused and disturbed world that they so heroically send their children into the armed services against the enemy. This is the belief and hope of Negro Americans and of a vast and increasing number of interracialists who maintain the Negro is equally entitled to share the responsibilities and privileges of Democracy.

THE NEGRO WORKER AND THE LAND

By JOHN LAFARGE, S.J.

As things are going now, it appears to be only a question of time when the Negro population of the United States, numbering nearly 13,000,000, shall have largely vanished from the land—from the rural areas.

According to the United States census, the number of Negro farm operators decreased from 925,708 in 1920, to 882,850 in 1930, and 692,969 in 1940.

While the total Negro population increased 13.6 per cent between 1920 and 1930, and 7.7 per cent between 1930 and 1940, the percentage of Negro farm operators dwindled 4.6 per cent between 1920 and 1930, and dwindled 21.5 per cent between 1930 and 1940. (Note: the figures for 1940 are calculated on a percentage basis of the total non-white farm-operator population.)

Let us look steadily at these last figures mentioned, and consider what it means that the Negro farm operators of this country have diminished 21.6 per cent in the ten years from 1930 to 1940. (We can be sure that this rate will be found to be still more rapid in the years 1941 and 1942.)

It is a cause for alarm in all cases and with all racial groups that they are steadily, in increasing numbers, leaving the land. But there is a particular reason for concern at the sight of the Negro leaving the land.

This is not just a question of a temporary migration of farm workers who will return to the farms once the boom days are over. That sort of episode, from all indications, is a thing of the past. It means something much more serious and fundamental: their homes upon the land are abandoned, their families are uprooted from the soil, and the bridges are burned behind them. It means not only that the Negro has left the land, but that the opportunities are steadily vanishing which will enable him to return to the land.

That the Negro in the United States is peculiarly at home in the agricultural life, and that it is a field which offers him special opportunities for independent, self-respecting living, is not just a white man's theory about what the Negro ought to be. It is a fact largely recognized by leaders of the Negro race. Negroes all over the rural regions of this country, when they have been given an opportunity to learn and practice ad-

vanced agriculture, have shown themselves extraordinarily intelligent and adaptable in this vocation. Model Negro farm communities, outstanding Negro cooperatives, splendid Negro rural homes, women's improvement associations, fine community projects of a cultural as of an economic character, abundantly show that the Negro is adept, capable and enthusiastic, in seizing and carrying out the finest lessons of American rural life. The genius of Professor George W. Carver in utilizing the technical possibilities of food products has arrested the attention of the whole country. But there are innumerable lesser known persons of the colored race who are doing outstanding work in the field of rural technical achievement, rural organization, farm management. It would be worth while to explore some of the nooks and corners of the Negro agrarian record. The more, however, we learn of this record, the more starkly it emphasizes the fact that the Negro's abandonment of the soil is not alone a disaster for the Negro himself; but it is also a disaster for the nation as a whole. It means that we shall soon have an immense proletariat of dispossessed Negro farm workers, material for rural slums in their former communities, for vast urban slums in the places to which they will migrate by the millions.

I believe there are questions which must be settled if there is to be any prospect of the Negro returning to the soil or of keeping those upon the land who are still there. I do not maintain that these are all the questions at issue, but these have most impressed themselves upon my mind as a result of my own personal experience.

1. The first question to be settled is whether a type of agriculture is to prevail which will make it possible for the small man to own and operate his own farm. If the small man everywhere is concerned with this problem, the Negro, as the nation's Number One small man, in the economic sense, is the most concerned of all.

If the present trend towards centralized, commercialized, industrialized farming continues, its incidence is hardest upon the Negro, since the Negro farm worker is traditionally the victim of cheap labor exploitation.

One of the brightest rays of hope for the colored farmer, has been the activity of the Farm Security Administration. In a countryside with which I am familiar, a simple, local application of the FSA program has brought about, in a couple of years, the beginnings of a rebirth of confidence in farming as a practical way of life, among a farming group who had become thoroughly discouraged and disorganized. Home gardens, poultry projects, modest livestock acquisitions—a few hogs here, a cow there—approaches to the control of their own finances through credit unions, domestic improvements of various descriptions to house, barn, kitchen, women's enterprises and canning projects, all these began to blossom forth in a virtual wilderness.

If the FSA goes by the board, it means simply that Negro agriculture, as such, will be deprived of the most effective means of encouragement for individual effort, thrift, foresight, that has heretofore been devised by any governmental agency. And without governmental encouragement the Negro farmer will not have that degree of self-reliance that his profession requires.

Speaking frankly, a discussion of Negro agricultural colonies is vain and useless, if such are to be considered as proposals isolated from the general framework of American agriculture. There cannot be one agriculture for the Negro and another for the white man. The Negro farm community, if such is achieved, must distribute and market its products, it must make its purchases from the general stock of manufactured goods, it necessarily forms a part of the national economic system. And if this system is unsound, there is no method conceivable for keeping any one part of it sound. Hence the question of the Negro worker on the land is simply one phase of the problem of the worker of any description on the land.

2. The second question that must be honestly answered, if the question of the Negro farmer is to be considered, is the type of political system under which the Negro farmer is obliged to live. The farmer is not just an agrarian machine, he is a living human being, with wife and family to support, to educate, to protect, with duties that bring with them their correlative rights.

In regions where he is denied the franchise, the Negro farmer knows that he is unable to provide

for his own security. Until and unless this question of the political or civic security of the Negro farmer and farm worker has been honestly faced and democratically settled, we shall continue to witness the increasing emigration of the Negro from the land with a corresponding skepticism as to all appeals to remain on the land or to return to it. This denial of security offers ample material to the Communists for their peculiar type of propaganda, which consists in dramatizing public wrongs without offering or even desiring a practical solution.

3. The question of education for the Negro must be met far more effectively and far more honestly than has been the case heretofore. By education I mean both formal, school or classroom education, and the wider field of community and adult education.

Let us consider the attitude of the majority of Catholics with regard to this problem. How much effective interest is taken in Negro agricultural or community education by the Catholic public at large? Such interest is practically nil. Those who complain of the migration of Negroes into our large cities are the last to make any sort of contribution towards Negro agricultural and community education in the rural districts under Catholic auspices. Many of our devout Catholic people in the North or the border States are perturbed when they see multitudes of Negroes from the non-Catholic rural regions of the South taking up residence in their midst. How many of these good people have failed to realize that a fair proportion of these same migrants would gladly have remained on the land, were life in these regions made possible for them by a decent agricultural system, by civic security, by a practical type of agrarian and community education.

Negro agricultural education, on the other hand, has a job to do in keeping up with the requirements of the times. Agrarian education is uphill work. Trained agricultural teachers are hard to get at any time. It is well nigh impossible to find a man who is both an effective dirt farmer and a skilled pedagogue all in one. Negroes themselves have become discouraged over agriculture as an opportunity, in view of the complications and uncertainties of the general agricultural field and the hazards of home ownership and small farms.

I believe this is the critical moment to impress upon Negro youth—not only rural youth, but urban youth

as well—the permanent values of agriculture. Even for such youth as may not take up farming, and who will avail themselves of the opportunity presented by the increasing industrialization of our country, it is still essential that they should take an intelligent and sympathetic interest in the agrarian problem.

The Catholic interracial program and the activities of the Catholic Committee of the South are doing much to overcome the apathy of our general Catholic public as to what the majority group can contribute to Negro rural life.

Finally, there is a particular degree of hopefulness in the unwavering interest taken in the question of the rural Negro by the National Catholic Rural Life Conference. This Conference has the virtue of bringing together, in one great focus, all the different aspects of a many-sided problem. Its opinions are matured, and they are frankly expressed. The American Negro looks with confidence to such a gathering, and at no period in our history has this interest been more critically needed than in the present moment. This is not a matter for the Negro's interest alone, nor of the white man's interest alone. It is the common problem of the nation.

Current Controversy

Should the advocates of interracial justice postpone their efforts to secure equal rights for the Negro until after the war?

Or, should those who uphold existing racial barriers withdraw their opposition to the granting of the rights and privileges of citizenship to the Negro in the interest of moral and national unity for the war effort?

This is the issue involved in the principal controversy now waging in the field of race relations.

It is contended by leading Southern white "liberals" that agitation for a change in the present status of the Negro would meet with bitter opposition throughout the South and that, therefore, all efforts in this direction should be abandoned for the duration of the war.

To this the interracialists reply: The Negro is seeking nothing more than the rights guaranteed all Americans by the Constitution. He has the right—and the duty—to protest against recognized injustice and the exercise of this right should not be curtailed or postponed. Concessions to National unity must come from those who have denied the Negro's rights as a man and as a citizen.

Certainly, in the midst of a war to preserve democracy, there is no reason why the Negro should be asked to cease his efforts to secure justice.

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

In a recent article in the *Apostle of Mary*, Father William Ferree, S.M., wisely pointed out that the problem of Catholic Inter-American collaboration—or lack of it—is simply one aspect of a general lack of Catholic collaboration throughout the world in modern times. No better example could be given than the amount of influence Catholic opinion was able to gain for itself, a quarter of a century ago, at Versailles. There were more Catholics interested in that so-called peace than there were secularists; and Catholics, moreover, had unity of principles, while the secularists were divided on almost every other point except their exclusion of Christianity from the solution. Yet we must admit not only that the secularists captured the whole show at Versailles, but, what is worse, that they had no difficulty in doing so. In a certain sense, they were the only ones in the field, for they were the only ones who were in sufficient practical collaboration with one another to enforce their opinion on the international level.

In a few years World War II will come to an end and another peace will be made. Will convinced Christians miss the boat again because of a general failure to collaborate internationally?

In the specifically Inter-American field it is sometimes said that Catholics are the strongest bond between the Americas. This is simply wishful thinking. It is quite true that there are 23,000,000 Catholics in the United States, 16,000,000 Catholics in Mexico, 12,000,000 Catholics in Central America and the Caribbean, and 78,000,000 Catholics in South America. But from the standpoint of collaboration mere numbers are not important. Even a grand total of 129,000,000 Catholics is not important. If people are not working together, it makes no particular difference whether there be only a hundred of them or over a hundred million. In either case they are not working together, and for all practical purposes are so many isolated zeros. On the other hand, if Catholic Inter-American collaboration were achieved, it would undoubtedly stimulate imitation among Catholics in other continents and would promote saner and more Christian global relations of every kind.

This leads me to make two practical suggestions. Few of us seem to realize that thousands of Latin Americans are now living in the United States. The problem of Latin American minority groups is primarily that of persons from the

West Indies and Cuba in Florida, New York, and New Jersey; Central and South Americans in California, Illinois, Louisiana, Massachusetts, New Jersey, New York, and Pennsylvania; and Mexicans in Arizona, California, Illinois, Michigan, New Mexico, New York and Texas. These Latin Americans constitute one of the most submerged and destitute groups in the United States. Where these people are numerous, they are found on WPA and other forms of relief in higher proportion than other groups because of unemployment. Lack of vocational training hinders job advancement. Racial prejudice and other discriminatory practices in employment limit them to poorly paid and undesirable jobs.

We are now in a period of intense and sentimental interest in Latin America. If we discriminate against Latin Americans in our midst and yet proclaim our devotion to the Christian principles of Inter-American solidarity, we certainly lay ourselves open to the charge of hypocrisy. If as Catholics and as Americans we seriously intend to practice what we preach, we should make it our business to extend a helping hand to the Latin Americans in our respective communities.

Now for my second suggestion. We are simply wasting time, so far as practical collaboration is concerned, if we merely read a few books about Latin America and never enter into communication with the people south of the Rio Grande. I have on my desk the names and addresses of fifteen prominent Catholic leaders in Latin America who have already expressed a desire to cooperate with us in building a spiritual and cultural bridge between the Americas. The first step, on our side, would be to send each of them a year's subscription to the *Interracial Review*. If any of our readers would like to join in this practical bridge-building activity, please drop us a line.

BRAZIL

The Catholic Church in Brazil officially condemned totalitarianism and urged Brazilians to defend their country in the war that is "just and in defense of humanity and Christian civilization." This document, released on October 30, was drawn by Sebastiano Cardinal Leme de Silveira Cintra a few days before his death and was signed by him and by sixteen archbishops.

COSTA RICA

Archbishop Victor Sanabria Martinez recently clarified a controversial issue. "In our opinion," he declared, "the Russian nation in its struggle merits all our sympathy. We might go so far as to say there is no nation on earth that does not merit it. But just as we do not confuse the German people with Hitlerian Nazism, neither do we confuse the Russian people with Communistic totalitarianism. It is our duty to oppose these principles and to fix clearly in the minds of Catholics the danger that Communism entails for them. Our country is one of the United Nations fighting Nazism. We are with our country. But we do not think that because Russia is fighting the Nazi power and defending herself against aggression, Communists have ceased to be the enemies of democracy and of our religion. The Catholic clergy has an obligation to fight Communist propaganda hiding in the folds of the banners of democracy."



PLAYS And A Point Of View

By THEOPHILUS LEWIS

RACIAL PROGRESS

Dr. W. E. B. Du Bois, in a recent column in the Negro press, comments sagely on the high incidence of Negro crime, an angle of the interracial problem which should be of far greater concern to colored leaders than lynching.

"We Negroes of the United States," he writes, "have come to the place where we might as well begin that inner self-criticism and yard-cleaning which will be sure to face us in coming days. A white man of national reputation sat in my office the other day and brought up a matter. He said, 'Have you ever considered the number of Negroes whom other Negroes kill?' I said that I had; that I knew from the *Atlanta Daily World*, for instance, which keeps record of every murder of Negroes by Negroes, that already we have killed fifty of ourselves in this city alone. In Memphis, I believe, the number has reached twenty-seven, and throughout the South the slaughter reaches large proportions.

"It is easy to explain and in part excuse this kind of violence," Dr. Du Bois declares. "The Irish in the early days of immigration to the United States had a similar red record. The murder rate in London's East End, in Paris slums, in Naples, Shanghai and Singapore has been terrific."

"But explanation is not justification," Dr. Du Bois concludes, "certainly it is not a cure."

In a single sentence Dr. Du Bois discloses that he is too keen and honest a student of human affairs to fall into the error of so many Negro leaders who attribute the high crime rate among Negroes to a bad environment caused by race prejudice. It is true that limited opportunities for employment, inferior and overcrowded housing, and inadequate facilities for wholesome recreation are contributory forces which combine in bad social conditions which in turn breed crime. But a far more important source of crime is a softness of moral fibre which causes people to yield to the pressure of environment instead of resisting it.

It is a patent fact that a great deal of the delinquency in colored urban communities is the result of the disintegration of family life. The decline of family life can easily be explained, or even explained away, as a result of unfavorable economic conditions born of race prejudice. Negroes have fewer opportunities for employment, receive lower wages and at the same time must pay higher rents than their white neighbors. In order to meet the exactions of landlords, Negro families are forced to take in roomers, which changes the atmosphere of the home to that of a lodging house. The

dining room and living room become auxiliary bedrooms. If the latter is retained it must be shared with the roomers and ceases to be a center of family relaxation and recreation. Children are deprived of a quiet place for study which results in poor marks in school. Adolescents, having nowhere to entertain their guests in the home, make a living room of the street corner or the soda store with a juke box, or seek recreation in the resorts of commercial vendors of entertainment. They fall into the sleazy manners of the dance hall and adopt the lax moral point of view of the cheap motion picture. The step lower into crime may be either accidental or incidental without the young criminal being aware that he has made any serious departure from the normal way of life.

The contention that bad family conditions are a prime cause of Negro crime is unassailable. What is too often overlooked is that in many instances bad family conditions are themselves caused by a weakening of family spirit. Parents are unwilling to make the sacrifices necessary to maintain the character of the home as a refuge from the world for the exclusive comfort and enjoyment of the family. Getting along without auxiliary income means there will be years when the father cannot afford a new suit, months when the mother will have to forego a hairdo. In a society which makes a fetish of the appearance of prosperity much self-denials call for moral stamina.

The sturdiness of spirit required to resist the pressure of environment is not self-sustaining. Like the physical body, it must be continually renewed and strengthened from an outside source. That reinforcement of moral energy should come from the Church. A family bewildered on the edge of economic quicksands needs spiritual counsel. It needs to have the fallacies of modern trends explained and their shoddiness exposed. It needs help in the perplexing task of distinguishing the spurious ideals of a feverish age from permanent moral values and assurance that self-discipline and self denial are worthwhile.

That the churches do not provide the moral guidance Negroes need is obvious to anyone with an eye for objective observation. More than half of the Negroes in the nation, in fact, are not even nominally connected with any church. This condition is not caused by any tendency toward irreligion among Negroes. Rather, it is because the churches have failed to come to grips with the spiritual problems which confront the race.

The church has ceased to be a living force among Negroes because preachers too often denounce the selfishness of Dives while ignoring the callousness of Tom Girdler and Tom Connally. To a Negro prevented from working at his trade by color prejudice in a labor union, the parable of the unjust servant does not make sense unless its moral is applied to Tom Ray and Dan Tobin. The light of religion, to state the matter from another angle, is too often turned backward by its exponents and too rarely cast forward, where it can help Negroes avoid the snares of the world—the modern world, with its profusion of short cuts and easy ways to what is poetically called “the good life.”

When the preacher speaks in ancient instead of modern

instances he does not help us to distinguish moral problems from economic or social problems. The problem of delinquency, both juvenile and adult, is essentially a moral problem. But most Negro leaders think it is a social problem, and they will seek to find a solution by applying social and economic remedies, which is something like trying to cure measles with a mathematical formula.

The problem of delinquency, if one has a temperament capable of detached observation, is a beautiful illustration of the clash and confusion of the contemporary world. Those who believe in the efficacy of purely social remedies are usually objective in their methods and fundamentally wrong in principle. The Church gives us the right principles, but ancient and ineffective methods are used in applying them. Divided efforts leave the problem unsolved in a blind alley.

AS YOUTH SEES IT

EDITED BY YOUTH

“We offer a list of situations wherein white people most often offend the feelings of Negroes. Unintentional slights are grouped with perversely malicious acts because what is done in honest ignorance by one person may be a deliberate insult by another. Perhaps there is scant logical justification for the Negro's sensitivity in some of these cases. Logic, however, is able to explain very little in the realm of personal attitudes, white or Negro.”

In this way was introduced a letter to the *New York Times*, written October 19, 1942, by a group of six leading men headed by Louis Adamic.

* * * * *

It is always immeasurably encouraging to see a letter of so sincere and practical a nature given place in one of our leading and most widely-read newspapers. It is even more encouraging to realize that men who stand in “good face” before the public eye are finding time to analyze the problems of those who, generally speaking, do *not* stand in “good face.”

The suggestions made in this letter are of a decidedly practical turn, and furnish a welcome relief from the impractical emotionalism-minus-constructivism so readily offered by so many of us. “The word Negro should always commence with a capital just as the word Jew and Indian. Such capitalization contributes to racial self-respect. Colored and black can begin with a small letter the same as white. The logic is that the term Negro refers to a specific racial group and hence deserves the capital . . . Negroes like to be addressed by the customary titles of polite and civil society. Mr., Mrs. and Miss. When there is no familiarity, they resent being addressed by their first names or by the slightly more formal last name . . . Taboo, of course, are the epithets

'nigger' and 'darky.' . . . The Negro population has upper, middle, and lower class distinctions which closely approximate those of the white population. Snobbish, perhaps, but an upper class black intellectual does not like to be treated as some people treat cooks. Negroes resent the blanket generalization that all of them are alike, just as do white people . . . Negroes want to be treated like ordinary human beings. Paternalism is almost as deadly a sin as deliberate mistreatment. The point at issue is that the Negro in America today feels that on the basis of accomplishment he should be treated as an equal . . . But surface politeness is not all that is needed. While mending our manners let us also give sustained thought to basic reforms that will extend democracy to our Negro fellow citizens."

Going on to enumerate the current abuses against the Negro, (such as low standards of Negro school and hospital facilities, denial to Negroes of their right to vote, extreme difficulty with which Negroes of ability may achieve any degree of rank in the armed forces), the letter concluded by saying: "Most Negroes are inclined to believe that they have everything to gain by a victory of the United Nations. But it is not enough to 'incline to believe.' They should be made to feel certain of it."

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It is to be hoped that a fair percentage of the millions who read the *Times* have read this letter. It is also to be hoped that these readers will realize that the supposed "task" of treating the Negro according to his rights is no task at all, since it entails, basically, treating him with the same politeness on which we so pride ourselves in our daily contacts with others—not Negroes. Politeness is, after all, a peculiar quality to Christianity. It is merely one way of carrying out the Christ-precept, "Love thy neighbor as thyself . . ." Surely we have no longer any need to ask, "'Who is my neighbor?'"

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Pamphlet No. 71, of the *Public Affairs Pamphlets* series, is entitled "The Negro and The War," and was written by Earl Brown and George R. Leighton. In it are revealed many appalling facts about the Negro and the treatment he is being accorded in the war effort.

"In four near-by army camps" (speaking of Alexandria, Louisiana) "there are some 75,000 soldiers, 16,000 of them Negroes. When these colored soldiers get leave, they go to Alexandria for recreation just as the white soldiers do. And when they go, they face as hostile an attitude as if they were in enemy country. Many of the native whites of Alexandria, like the native whites of many other Southern towns, are determined that the caste system shall be maintained. Negro soldiers, on furlough, have been forced to wait twelve hours, from eight in the morning until eight at night, in the railroad station at Alexandria before the ticket agent would sell them tickets."

In this excerpt on Negroes in the Army, we see tangible illustration of the denial of the "democracy" for which we are fighting.

Another excerpt from the section of the pamphlet called "Negroes in the War Industries," shows how some of the Negroes feel (and justifiably) on the subject of war. In the words of an experienced Negro mechanic, Travis Rayford: "I was old enough to be drafted with the last batch in the first World War. I didn't get to France, but I was in the Army long enough to prove that I was a good man with the rifle and a good soldier. I'm telling you, if I'm drafted this time I'm not going to refuse to go, but I'm going to tell the draft board that it'll be no grief to me if the United States loses this war. I don't owe a dime, nobody's got anything on me, I've been on the level since I started to work for a living. Yet right now, with the radio saying how every man is needed, these smoothies in the big plants tell me to leave my name and if there's an opening they'll let me know. An opening, when they're taking on hundreds of men every day! If I'm not good enough to work, why am I good enough to fight?"

Mr. Rayford, having lost his job as automobile mechanic because of "shortages resulting from priorities," despite his skill and good references, has been given the "run-around" at all defense plants at which he applied for employment!

* * * * *

It is to be taken for granted that all of us have sufficiently active consciences to be moved somewhat by the foregoing picture of our (perhaps unwittingly) unfair treatment of the Negro. But to be moved momentarily by this picture is not enough; we must be moved to the realization that it is absolutely useless to fight and to win this present World War while hatred and discrimination and even indifference towards the Negro exist in this country. Anti-racialism is one of the evils we propose to drive out of Germany and out of the world at large. Can we do this, with any degree of consistency, while there exists, in the very heart of our own society, this cancer of intolerance nurtured by the hatred of some, the indifference of others?

* * * * *

Let us remember, too, that we have presumed to call ourselves a *Christian* civilization. How do we, as individuals, answer the question "Who is my neighbor?"

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● FEDERAL GRAND JURY CHARGES VIOLATION OF ANTI-PEONAGE LAW

Washington, Nov. 12—Attorney General Francis Biddle has announced that a Federal Grand Jury, sitting in the Northern District of Florida, at Pensacola, Wednesday, returned an indictment charging *Charles A. Gaskin*, of Wewahitchka, Fla., with violation of the Federal Anti-Peonage Statute.

The indictment charges Gaskin with "unlawfully, wilfully

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and feloniously" arresting a Negro, James Johnson, for the purpose of holding him in involuntary servitude to work off an alleged debt.

Maximum penalties under this statute (Section 444, Title 18, U. S. Code) are five years imprisonment, or a \$5,000 fine, or both.

The indictment followed an investigation by the FBI into a report that on August 5, 1940, Gaskin forced Johnson to accompany him from Panama City (Florida) to Wewahitchka to work out a debt. According to a statement by Johnson, he was beaten up on the public highway by Gaskin and forced, at gunpoint, to enter the latter's automobile. Johnson stated that he had left Gaskin's turpentine camp near Wewahitchka in 1937 "free of debt" but that Gaskin in July, 1940, claimed "a look at the ledger" disclosed a \$22.00 debt. Johnson escaped from the automobile before he reached Gaskin's camp.

● FIFTEEN NEW PARISHES FOR NEGROES FOUNDED IN FIVE YEARS BY BISHOP

Raleigh, N. C.—(NC)—Sixty-one new church buildings have been erected in the past five years in the Diocese of Raleigh at a cost of \$815,145 and everyone of them is free of debt, it is revealed in connection with the fifth anniversary of the Most Rev. Eugene J. McGuinness as Bishop of Raleigh.

Twenty-five new churches have been built in the diocese in the past five years, 14 for white and eleven for colored; 25 rectories, 17 for priests attached to white parishes and 8 for priests working among the colored; six parochial schools, three for white and three for colored children; five convents, four for Sisters teaching in white schools, and one for Sisters instructing colored children.

Of 27 new parishes with resident pastors established, 12 are for white and 15 exclusively for colored. Twelve missions have been opened, 7 for white and 5 for colored. Twenty-seven priests have been added to the Diocesan clergy and the Catholic population has increased 2,561.

In the 1942 census there were 11,264 Catholics in the diocese, 9,694 white and 1,570 colored. The total Catholic population of North Carolina is about one-third of one per cent.

● COLORED SISTERS TO MARK FIRST CENTENARY

New Orleans, Nov. 9—The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, has sent a letter to the Rev. Mother Mary Elizabeth, Superior General of Sisters of the Holy Family, congratulating the Order on its hundredth anniversary. The founding date will be commemorated on Nov. 21 in St. Louis Cathedral.

His Excellency asserted that the "Sisterhood has, throughout the years, written a marvelous record of zeal and generosity in the cause of religion, education and charity," and added that "significant of the generosity that has characterized the spirit of your Community is the circumstance that you are still without an adequate Motherhouse and Novitiate."

In connection with the Order's appeal for funds for a large

Motherhouse to meet the demands of the increased school enrollment and increased membership of the Community, the Archbishop said, "Gladly, therefore, do I indorse your plan to appeal in connection with your Centenary Celebration not only to the closer friends of your Community, but also to friends of your colored race, to whose welfare your Sisters have devoted themselves so wholeheartedly and unselfishly."

● REPRESENTATIVES FROM FOURTEEN CATHOLIC COLLEGES ATTEND FORUM

New York—Representatives from fourteen Catholic Colleges which are members of the New York Region of the National Federation of Catholic College Students attended an open forum at Fordham University, Sunday, November 8. Representatives of Manhattan, Fordham, Seton Hall, St. John's, Manhattanville, Mount St. Vincent, New Rochelle, Good Counsel and several other colleges were active participants in the forum, which was conducted in collaboration with the Catholic Interracial Council.

Leaders in the discussion were Rev. John LaFarge, S.J., chaplain of the Council, who represented the problem from the viewpoint of the Church, referring frequently to the Papal Encyclicals for the bases of his views, and Harold Stevens, Negro attorney, president of the Council, who discussed the problem from the standpoint of the Negro race.

● FOUR MAJOR WAR AGENCIES URGE CONTRACTORS TO HIRE NEGROES

Washington, Nov. 8—Four major war agencies—the War Man Power Commission, the War Production Board, the Navy and the Army—urged American war contractors today to hire more Negro workers as a means of increasing war production. This action is stressed in a fifteen-page illustrated pamphlet, "Man Power—One-Tenth of a Nation," issued by the War Man Power Commission and signed by Paul V. McNutt, its chairman; Donald M. Nelson, chairman of the W. P. B.; Frank Knox, Secretary of the Navy; and Robert P. Patterson, Acting Secretary of War.

The pamphlet, which is being mailed to more than 20,000 war-production contractors, reviews America's production goals and tells employers:

"You are going to need more workers, workers of every kind, skilled, semi-skilled and unskilled. You're going to need every worker you can get. That means that no worker can be overlooked. It means that skilled workers must not be wasted on unskilled jobs. It means that we must get our whole labor force to work, with every man doing a job that fits the limit of his skill and strength."

On the availability of Negro workers, the booklet points out:

"There are 120,000,000 white persons in this country. There are almost 13,000,000 Negroes. More than 5,000,000 of these American Negroes are workers. They are men and women of all skills and trades, in all parts of the country. More than 650,000 of them are already equipped for skilled and white-collar work and more are being trained daily."

Declaring that the whole nation pays the cost of discrimination, the pamphlet states:

"Every time you pass over a Negro worker for no other reason than his color, either in hiring or in promotion, you place one more obstacle in the path of all-out production."

BOOKS

AMERICAN SOCIAL PROBLEMS. By MARY ELIZABETH WALSH. D. Appleton-Century Co. \$2.00.

This volume, one of a series of college student manuals in the social studies published by the Commission on American Citizenship, established at the Catholic University of America, admirably correlates the observed facts of social science and Catholic teaching. The author is properly convinced that without the former a discussion of social problems would be unrealistic, while without the latter such discussion would be empty of supernatural significance and consequently lose its chief value for Catholic students. Special attention is devoted to such important problems as population, physical and mental health, family life, capital-labor relations, crime, and international conflict.

Particularly noteworthy is the chapter on race relations. Dr. Walsh underscores the fact that race prejudice has led to many problems which are specific to the Negro group in all fields of activity. Negro fathers are very frequently so underpaid that they cannot support their families. This means that the mothers also must seek gainful employment. Thus home life is broken and the children are often neglected. In general the Southern States maintain segregated schools and, under these conditions, the amount spent per capita on the Negro child is only a fraction of that spent on the white.

Many law-enforcement agencies, police and courts, reflect the prevalent prejudice against Negroes. As a result, colored offenders are more harshly treated than white. Health facilities are decidedly inferior, while poor housing and poor food add to the Negro's misery. Health conditions are reflected by the fact that the white man lives, on the average, about eleven years longer than the Negro man and the white woman about thirteen years longer than the Negro woman.

Dr. Walsh calls for the frank recognition that Negroes, like other human beings, have an equal right to justice and charity. She believes that personal contact will destroy many prejudices, that education in the rights and wrongs of race relations is important, that a reading, or re-reading, of the New Testament will demonstrate the impossibility of conciliating race prejudice and Christianity, and that a concerted effort should be made to secure the passage of legislation forbidding unjust discrimination.

The book is highly recommended, not only for students, but for the average reader who wants a clear, brief, thoroughly Catholic and up-to-the-minute analysis of contemporary social problems.

JOHN J. O'CONNOR

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The Interracial Review

"The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected.

"We ask this acknowledgment and respect particularly for our colored fellow-citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in changed and changing social conditions our National heritage.

"We fully appreciate their many native gifts and aptitudes which, ennobled and enriched by a true Christian life, will make them a powerful influence in the establishment of a Christian social order."

*(From the statement issued in the name of all the Catholic
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